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BUILDING YOUR GIRL

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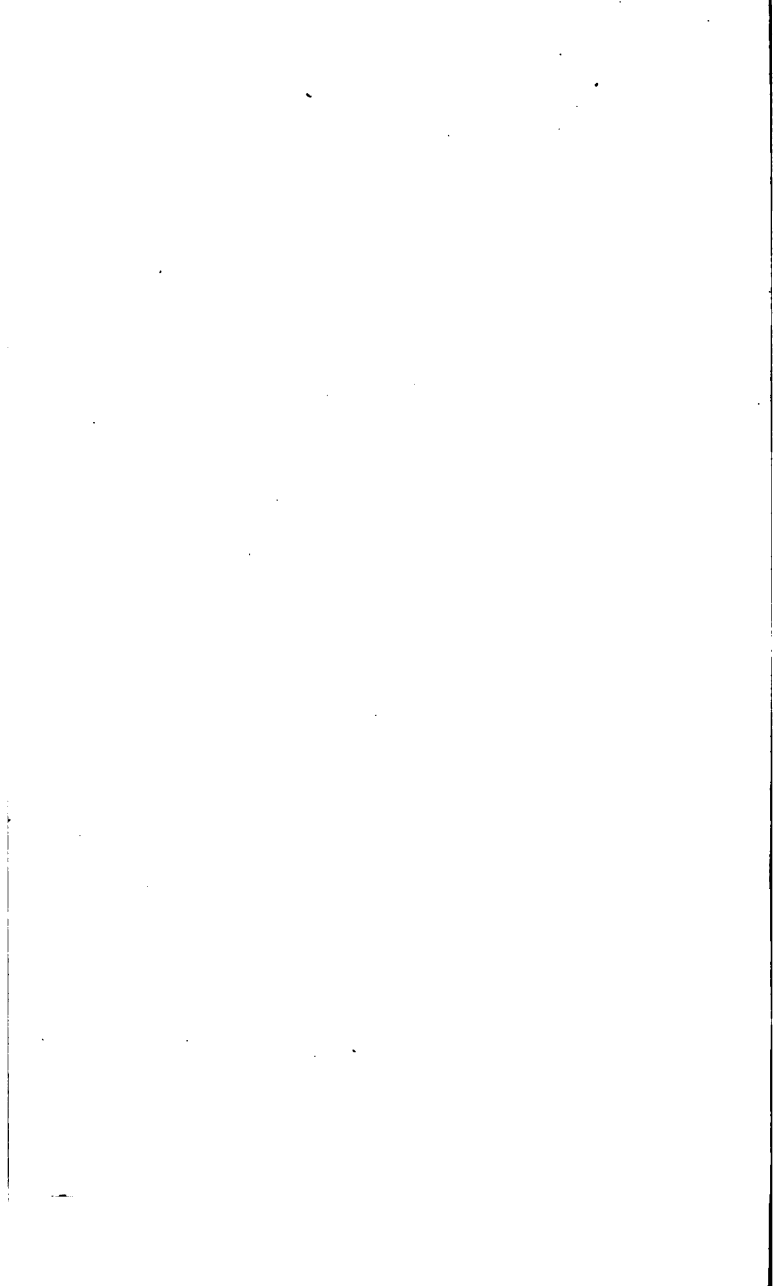
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Building Your Girl

I

THE NEW POSITION OF FEMININITY

BECAUSE the Girl in her middle teens, and a little beyond, is the mother of the woman; indeed, under our system of rapid twentieth-century development, when everything is precocious and well-nigh marvellous, she is almost the woman herself; and, because the swing of the pendulum of modernity has carried woman, unwontedly, to a more exalted position and to a larger share and influence in the affairs and activities of life than she has hitherto enjoyed, that part of the life-work of fathers and mothers pertaining directly to the building of the Girl presents new and interesting, as well as vitally important, phases, well worth candid attention and

study. To invite this attention and induce this study, mayhap to offer some suggestions which shall prove helpful, is the object of this booklet.

Primarily, there is the same beautiful ordination of fatherhood and motherhood, in this Girl-building. And it will go without saying that nothing in human life and living can be more appealingly beautiful than this ordination of parenthood, where it is true and loyal to its elemental thought and design, and so suffused with love, and care, and pride, and interest, that its responsibilities, while actualized, are gladly accepted; where the fathers and mothers never become so conscious of its cares and obligations as to think of them as burdensome and to wish that they might end, but instead, have a positive dread of the quickly oncoming time when their children have grown and are gone, and they, the parents, sit in their empty homes; no boys and girls to put them in disorder, no more the kiss of baby lips, the patter of little feet, and the

sight of the dear heads safe on their pillows.

Human life presents no feature more captivating and more desirable to the average man and woman than this, nor any so fraught with the richer, purer joys coveted by them, nor yet any whose retrospection in after years, promises so much of unmingled joy and satisfaction.

In such parenthood as this, manhood and womanhood rise to the highest possible plane of life and living. It touches the ideal that had its birth and fashioning in the mind and heart of Infinite Wisdom. The ideal is that beauty which is above and beyond the beauty of the artist; the truth which is above and beyond the truth of the philosopher; that sacredness which is above and beyond the sanctity of the saint; that love which transcends all other love. In art, the loss of the ideal would be its degradation to mere realism. In human life, the loss of the ideal of parenthood and home would be degradation and death

to the individual and the nation. The self-constituted and so-called reformers, who speak with contempt of this parenthood, as being unworthy, and beneath the dignity of men and women of our day, are the enemies of the race, and the heralds of moral vagabondage. Only reverence for the ideal of parenthood and the home will save civilization from decay and death. The home made sacred by the institution of marriage, where children are nurtured in an atmosphere of love and good comradeship, and brought to manhood and womanhood, is the fountain from which everything else of value springs.

It is a matter for congratulatory thought with all straight-thinking people, particularly with fathers and mothers busy with the enviable privilege of Girl-building, that the new order for femininity revises, if indeed it does not wholly repeal, the long-accepted definition of life, and the economy of the practices and principles applied in training for it, as these concern the

building of the Girl. The education and training are so radically different, that there is scarcely any correspondence or semblance between the old and the new order. Our young women are being equipped with ability to look upon life in its largeness; to recognize beauty in all service; all life as a warfare for the higher good; the world as a working-place in the interest of what is finest and best—best in a religion that has service to humanity as its creed—best in ethics, best in all intellectual belongings.

No sane man who takes account of the pilgrimage of events at their depths, and with whom the spasmodic and superficial weigh nothing, has any idea that there will be ever a return to what occurred in old Egypt, as the one deviation in the world's history, from the prejudice in favor of sons at the expense of the daughters, when the pendulum swung to the opposite extreme, and femininity was not only a badge of equality with the other sex, but a recog-

nized mark of superiority over it. Even the title to the throne was transmitted through the female line. All property was bequeathed in like manner. At marriage, the husband assumed the name of the wife, and the sons of the family were named for the mother. All political and commercial interests were controlled and directed by the women. There was no such thing as a philosophy of physical strength and authority. The men did the work and the fighting, but the women were supreme in the administration of everything. As they looked at it, those were halcyon days for the women of the old land, but the fact that it did not long endure may be said to prove that it was not best, even for them. Nor are we to conclude that a similar system; one that differentiates in favor of the sterner sex, is either right or just.

While it is true that, in the nature of things, the relations of the two sexes cannot be adjusted on a basis of perfect equality, because there are differences

of capacity and adaptability that cannot be reconciled by legislation or any other artificial process, the fact remains, that men and women have certain rights in common, which are to be respected without any reference whatever to other considerations. This involves certain general principles of honor and equity which cannot properly be antagonized.

Women are, no doubt, disqualified for many pursuits; but there is no warrant in that fact for any contention that they are an inferior class of beings, or that preference should be given to men, in any degree that amounts to a condemnation of womanhood, either as a fault or an inferiority. The fact that the physical strength of a woman may be less than that of a man, or that her capacity for motion may be less than and inferior to that of a man, is no warrant for her exclusion from the field of practical work, even the scientific activities of the world.

And so the new order, or regime, or system (whatever we may term it),

recognizing the manifest and inherent rights and equities of woman, insists that her training and development—or, in other phrasing, her building—beginning in her early girlhood, shall be largely, almost wholly, on the ethical and intellectual side; maintaining, and rightly, too, that the highest benefits have been from the ethical; that the ethical is the true basis of permanent and beneficent truth.

The supreme blunder of the so-called religious fathers, was their holding to the creed and belief that all good came to men through religion and the church; that nothing was good that did not come over that thoroughfare. Churchmen there are, who still cling to the skirts of that notion. And that, too, in the face of the truth, that the highest and best teachings and influences for the good of humanity, came from the purely ethical nature of the Galilee Man in brown serge. The ethical was by far the largest and most active part of his nature and personality. His work was largely in wakening men to the con-

sciousness of an ethical ideal, setting before them true and lofty standards. He did not, perhaps, regard culture and religion as two opposite powers, but in his teaching the ethical had the preference.

It is an omen presaging untellable good, that the training and education of our young women is, from now on, to be in the main of an ethical character; the cultivation, not merely of certain technical and professional-faculties, but, over and above these, of the whole personality, called woman. She is to be educated and trained to take her place side by side with the man; she not to be independent of him, nor he to be independent of her; they to be co-equal and co-important. In the home and social life, each is the equal and complement of the other, for each has what the other lacks, and lacks what the other has. Differently constituted and organized as they are, yet in intellect and heart and sensibilities the two make up symmetrical humanity.

If the man, giving much or little of

himself to the affairs and activities of the world, finds his mind and heart broadened and deepened and strengthened by the attrition, the woman has the right to the education and training which fit her for a kindred service and enjoyment; not for a "career," in the conventional sense, but for the greatest possible capability for the rational use and enjoyment of her powers, in contributing to the bulk of the world's work, to its upbuilding and enrichment. There is a distinct gain in this newer outlook; a clear prophecy of good. It is rational, and it is justified by the exigencies of modern life.

With these and kindred thoughts and views in illustration of the basic and fundamental principles in the new order for femininity, we come, pleasantly, to the more practical discussion of their adaptability and desirability in real life—in the building of the Girl.

II

THE GIRL IN THE HOME

AMONG the most picturesque and attractive pen-drawings in the Gospels, is that one made by the gifted and versatile Doctor Luke, descriptive of the visit of the Master to the home of the Mayor of Capharnahum. As a mere picture it is exquisite; but he makes the scene one of such extraordinarily vivid coloring, and so intensely dramatic, blending the human and divine by its grouping and action, that it is very impressive and suggestive.

As we take the Master's being a helpful, participating guest, at the Cana wedding feast, as his tribute to, and indorsement of, the institution of marriage, and the delightful social features of these occasions, we have equal warrant in taking this visit to the home of the Mayor of Capharnahum, and what he did there, as a visible and purposed illustration of his sanction of and in-

terest in the institution of the home, as well as the worth, and beauty, and comfort and joy, of the Girl in it.

The little daughter of the Mayor was sick unto death, and with swimming eyes and piteously quavering lips, at the threatening bereavement and loss and sorrow, they had besought the Master to come and save her. He consented, but ere he had reached the home, the cruel stroke of an alien hand had fallen, and the fair young face of the little girl had paled under the dusky shadow of the death-angel's wing. She had died. His great heart, throbbing with sympathy for the father and mother in their bereavement and sorrow, and realizing what a glad joy the presence of this little girl in the home had been to them, the Master comes to the couch on which lies the lifeless form, to manifest his sympathy by the restoration of that joy. Taking the lifeless hand of the dead girl in his own hand of helpfulness and power, and using the old-while Jewish mother call, he said,

"Child, awake." Instantly she opened her eyes and stood up. With another touch of the human added to the scene, "Give her something to eat," he leaves them.

A study of Doctor Luke's pictured scene ought to be inspirational, giving us, as it does, a clear look into the heart and mind of the Great Teacher, his thought and interest in relation, not only to the ordination of parenthood, but to the worth and beauty and joy of children in the home.

Let us suppose that you have in your home a Girl. As to age, she is near her middle teens. She is your Girl. She is bright of mind, fairly clever, has an attractive prettiness of face and figure; in both, the promise of more than the average share of beauty at womanhood. She is in health. She is not demure, nor is she hoydenish. She is hearty in her enjoyment of the pleasures, amusements, and merriments of her age. She has many lovable qualities of disposition and temperament. She is filial and

affectionate; unselfish and helpful; cheerful in her tasks and studies. She is the average Girl of the average American home.

She is your Girl, and she is in your home for your building into young womanhood. What this Girl becomes, physically, mentally, and morally, through education and training, rests largely with you. What you do for and with this Girl, consciously and unconsciously, will crystallize into character, habit, conduct. Parenthood fixes the responsibility. The home is the building place. You cannot evade the obligation if you would. It is taken for granted that you would not if you could; that you accept it gratefully, as a privilege, something of the impersonal that rises to heights not touched by simple duty. Duty is more or less coercive. Privilege, like devotion, is impelling, with no hint of compulsion.

In the home, a Girl, because she is a girl, has a larger share of its intimacies, associations, and confidences, than a boy,

her brother. She has need of, and is accorded, more of its sheltering condition. By nature, she is more sensitive and delicate. She is the companion and helpmeet of the mother. A boy is peculiarly adapted to movement and action, out of doors. He is excelled by the Girl in nearly all the higher qualities. The Girl is more æsthetic than the boy. Of the two, he is the more practical. Give him a bit of ground, and he will plant corn or melons. The Girl will set out flowering plants esteemed for their beauty or perfume.

Although the Girl spends more of her time in the home with the mother than with the father, evidence seems to establish it as a fact, that the character of the development of the Girl is more directly and more fully due to the teaching and influence of the father, than to that of the mother. Through the mother come the growth and development of all those graces and amenities which are native to femininity, and which pertain to home and social life,

personal adornment, etiquette, and the like; but in the larger field of her studies, her school and college work—in the general sense, the cultivation and development of her powers—the Girl, without any invidious distinction between her father and mother, or any lack of affection for the latter, somehow turns to him for help and information and advice in the solution of the problems and difficulties which confront her. This appeal results from her deference to his knowledge, his intellectual strength, and his experience in life. The average American Girl finds great delight in being the chummy companion of her father. Where the delight is mutual, there is the promise of great helpfulness and good in this Girl-building.

III

THE PHYSICAL BASIS IN GIRL-BUILDING

NOT very long ago, we came to the parting of the ways in this matter of the physical beauty of a Girl. Speaking of the human physique, we had in our thoughts an Apollo of a man garbed in strength and grace; a symmetrical body, rich in blood, strong in muscle, lithesome; health streaming through every vein and artery. He was a king among men. Men admired him; women loved him; children confided in him. Physical perfection was regarded as the highest type of the divine. Physical soundness was considered, not only the prime condition, but the essential of every other essential. It was believed that an ideal humanity was unthinkable until the units making up humanity, were ideal. One of these units was a perfect, or at least a splendid physical condition. With the exception of the old Greeks, this idea of the

physical perfection differentiated between the male and the female. When the Greek artists set about to produce a masterpiece, they selected for the subject a young girl just at the threshold of womanhood, giving her the thirty points which they held as necessary to the physical perfection of woman. In the Greek thought there was a spiritual beauty blending with the physical. The Greek sought perfect form, not as an end in itself, but as a true expression of spiritual law and reality.

In those earlier years the phrases "weaker sex" and "gentler sex" were otherwise defined than they are to-day. Men loved the weaknesses of women rather than their strength. It was the myriad-minded Coleridge who said, "Every man would desire rather to have an Ophelia for a wife than a Portia; therefore it is vain to seek to banish feminine weaknesses, for by so doing we are depriving the spider of its thread." But those days, and whatever of theories and practices in relation to

the education and the training of the Girl they carried, have passed among the things that were, and may be dismissed from any consideration here. We are facing new problems, and dealing with new solutions.

Among the first things in the building of a Girl is the duty of giving her, so far as is possible, the foundation of physical perfection. Far more than one-half of the weaknesses of adult women—the whole evil brood of neurological ailments, hysteria, morbidness, and the like—are the penalties imposed by nature for carelessness, indifference, even criminal negligence, with which the claims of health and a sound physical condition were treated in their girlhood years.

It is your wish and desire, that your Girl shall grow up and develop into a sweet, pure, wholesome, refined, and cultured young woman—one whose very presence radiates an atmosphere of useful, helpful, and sympathetic strength. If so, then you must make

her physical condition and training in her earlier years your special and continuous study and care. Haphazard and spasmodic effort will not avail. The enemies to health and a sound physical condition are always alert, lying await; the thousand and one little weavers of shrouds.

Health is the fulfilment of the law; it is the law. Sickness is the great law-wrecker. Nature, God's executive officer, prefers to develop good souls in good bodies. The Man of Nazareth gave us that great truth, when he went about touching men into the kingdom of perfect health.

In her administration of her kingdom, Nature knows no higher or lower law than order. Sickness, and the scores of ailments with which men and women are afflicted, come of disorder. In furtherance of her plan and purpose of order (and therefore of health) Nature made ample provision for three of the greatest elements as preventives and curatives—water, air, and light.

In the proper and intelligent use of these three, and adding a reasonable amount of work and play, with temperance of body and mind, we shall have health and, barring accidents, long life. Purposing for your Girl, the best physical proportions, and the best health, these are some of the thoughts and truths which you can and will transmute into a practical system of action in her behalf. There is nothing fictional about it, or difficult in it.

Very true, there must be a systematic and continuous use of these health-giving elements. However good and wholesome an occasional return to these helps to health may be, it will not make a thoroughly healthy Girl. At the outset there may be occasion for some insistence, but the sharp edge of even that can be taken off by pleasantries in reasoning and explanation. In a little while the details of this training become the daily habit, and any interruption a hardship.

Teach your Girl that it is her first

duty to make the most and best of herself in the physical sense, because, in order to make the most and the best of the little moral and ethical world within herself, she must have health, a good physical condition, be wholesome, and vibrant with life and spirits. Teach her that a fine physical development is the greatest gift she can covet; that health is a complement to moral and intellectual life; that if she would keep something of natural music in her, something of her native freshness and elasticity of body and mind, to a late hour in life, she must be taught to make the best use of nature's elements—water, and air, and light—and take regular exercise, in building and strengthening her physical system. She should be taught that she must do this if she would escape evils to which she is peculiarly susceptible because of her delicately adjusted mechanism. Awaken within her a keen sense of her own responsibility in this matter of physical development. Foster her pride in it.

You ought to give the same intelligent and discriminating supervision to the matter of the physical culture of your Girl as you give to her moral and mental culture. Exercise as a large part of it is of value only as it is uniform, systematized, and persevered in. With the boy, it is athletics. With your Girl it is physical culture.

To the Girl, exercise ought to be joyous, taken, not as a medicine, but heartily and spontaneously, with all the eagerness of natural appetite. When possible, it should be in the open air. In the air and sunshine, and with exercise adapted to her feminine nature, your Girl will garner physical strength, energy, and a vibrant, joyous spirit, faculties that will help her in winning intellectual prizes, make her a charming companion, and leave no room in the kingdom within her for mawkish sentiment and morbid hysteria. Her exercise—something more than the old-while calisthenics—should be so much a thing of regularity as to time, that

when it arrives, her nature will make an insistent appeal for it. It will give you a Girl who no more fears an occasional wetting by the raindrops than the roses; a Girl to whom a snowdrift is fun, and for whom the sun's rays are forge-fires hardening her muscles.

You are to teach her that in a large degree the body is built, fashioned, and moulded by thought, by the mind. Although in the strict sense the mind is independent of matter, it is bound to the body by ties which can be sundered only with the going out of life. For that reason she must be taught to give the help of her own practical thought to her physical culture, to cultivate its obedience and love in this direction. This will keep her from resorting to unpractical methods for recuperating the bodily powers, and enable her to live at or above the health mark.

In the process of physical culture your Girl ought to remain always her own sweet self. The affectations, silly

weaknesses, and so-called pretty invalidisms and languorous sentimentalities of femininity are, happily, obsolete. They have ceased to attract attention or to win sympathy. The actuating cause may not be altogether exorcised, but it will be, finally. The tendency of the modern system swings to the other extreme—making a man of the Girl. Let a young Girl be “made a man of,” and she is made that for which she is not intended. It would mean the loss of the sweet and lovable feminine graces; and in their stead would come a courting of publicity, a striving after bold effects, a nurturing of self-conceit, an undue self-reliance; and the whole would result, logically, in forwardness of character, boisterousness of manner, audacity of mien, and curtness of speech. Such a result is deplorable; an irreparable loss to the Girl; to those in her home, to society, and to the world. As a Girl, as your Girl in your home, as her own dear self, she is the best and most precious gift you could have or

desire; and you can have no higher purpose than that of keeping her this Girl.

Intimately connected with this matter of exercise in physical culture is the question of sleep. Sleep is the resting-phase of the brain's rhythm. All the organs of the body do their work rhythmically. The heart rests half the time; the lungs, a little more. Sleep not only supplies rest, but during sleep the arteries, veins, all the circulatory organs, do a sort of housecleaning. If you want your Girl to have the vigor that belongs to health, a freshness of energy and spirit, and clear eyesight, you will see to it that she gives sleep a chance, say from nine to ten hours in the twenty-four. She ought to sleep from nine P. M. to six or seven A. M. Ten hours of sleep, with the body warmly wrapped, and some fresh, out-door air coming through an open window; no matter what the weather may be, means restoration, stimulus, nourishment, freedom, and immunity from diseases of the respiratory organs. No disease

of these organs can take root where plenty of air is allowed.

Another typical feminine defect is that of eating too little substantial, nourishing food, and the habit of nibbling at sweets, pickles, and pastry, thus spoiling a healthful appetite, and forcing her into the habit of falling back on nervous excitement for the lack of natural strength. The blessing will come to the Girl when, like her brother, she becomes sensible of real hunger, fights the disposition to draw on her nervous capital to supply what solid food should supply. She makes this waste of nervous strength always under the foolish notion that if she would have "genteel" physical proportions, she must check her appetite for healthy food. That is a vulgar idiotism. A Girl, like her brother, is first an animal, and if she desires to be the crown of the animal kingdom, she will, like animals, struggle for strong, hearty food for her physical development. She will certainly find some pounds of superfluous

adipose flesh a more agreeable burden than a perpetual dyspeptic pain, with a "genteel" physique. She will escape both of these undesirable conditions under your care in her building. It is a good thing for our girls, that our novelistic literature has taken up the matter to the extent of showing that Fielding's Sophia, with her little sack-o'-whey, and that very weak, no longer belongs to the race of heroines, and that a good hearty dinner, enjoyed by a young girl, is preferable to nibbles, and is more compatible with physical beauty, even daintiness. In the training and education of your Girl these are vitally important things; they deal directly with her health and general physical culture, and are allied, beyond any divorcement, with her mental and moral development. They should have a goodly share of your thought and care in your work of building your Girl. It would be a sad mistake not to do this.

IV

A GIRL AND HER READING

IN Girl-building, one of the vitally important and more or less perplexing problems confronting a wise and deeply concerned parenthood, is that of the proper cultivation of her taste for reading. Involved are the questions of knowing how, when, and what to read; whether to practise real and mechanical reading, with or without reflection; reading for amusement and recreation; reading for intellectual cultivation and mental culture; reading for help; reading for morals, and half a hundred other questions. So to guide your bright, eager, growing Girl, the modern average Girl of the average American home, through the maze of literature, that her use of it, whatever the purpose and object, shall prove an enrichment, will be a task for your best judgment, your wisest considerateness, your sense of justice and charity, and your tact.

And withal, it is a pleasant task, about which you should be optimistic.

Even before your Girl becomes a reader of books, it will be a helpful thing to have occasional talks; not didactic or pedagogic lectures, but pleasant, informal, chatty talks with her about literature in general,—the different characters it assumes, its object, its value, and its influence upon the mind and heart and life of the reader.

The idea that there is but one proper aim in book-reading is an absurdity on the face of it. It is a sort of bigotry, and the outcome of crooked thinking. There are a dozen aims in reading, and all are proper. It is just as proper for your Girl to read a book that contributes, and solely, to her amusement and recreation, as it is to read books which aim at the formation of character. The sense of humor and amusement and mind relaxation, as well as bodily play, is native and organic and instinctive with us, and was given for a wise and beneficent purpose; and we are just as

accountable for its reasonable use and development, as we are for the care of the other, and more serious side of our natures. Books that serve no purpose in the education of the intellect or the heart, are as necessary as those which are written with this last aim.

It is almost a penchant with too many of us, to forget that childhood is a time for enjoyment, and that the one object of books, as well as toys and similar devices, is to make and keep these youngsters happy. It is an egregious blunder to consider their happiness only as a means to some end; instruction and obedience, for instance.

Amusement is itself an end, a necessity of both the physical and the moral nature; a condition of growth and development. If your Girl can find it in a book that serves no other purpose, be glad about it. If the humor and amusement in a book are clean and wholesome, it is enough; something valuable will be gained. These simple talks with your Girl about books may,

with advantage, be made a part of the home life during her earlier school days, before she enters the high school. They will serve to awaken interest in literature, and help her to approach it more or less intelligently.

How to read is one of the important faculties to be acquired. Unless you are more fortunate than the average parent, you will encounter more or less difficulty in this part of your Girl-building. It is desirable, of course, that there should be a methodical process in reading. But most Girls, in their reading, are like Bobby in his eating. He went to spend a vacation with an Aunt who was a stickler for certain breakfast foods. Bobby worried through his breakfast a few mornings, and then, addressing his Aunt very politely but firmly, said, "Aunty, I don't want nutritious food; I want to eat what I'd rather." So, the average Girl, with an awakened taste for reading—and a keen appetite it is at the outset—will not care for nutritious reading, like

science, and physics, and geology, and chemistry, and history, and biography even when the subjects are delightfully treated, and adapted to young girlhood. She wants to read what she'd "rather," and the "rather" gravitates to story books. The wise thing to do is, not to deprive her altogether of this story-reading; for mental entertainment is her inalienable right; but help her in selecting the very best books of the story-telling kind, pleasantly bargaining that some of her reading-time shall be given to books of a more "nutritious" character. In this way, a methodical course of reading may be attained. It will be well to remember that it is neither necessary, nor a fact, that all your Girl's knowledge should come to her in the shape of knowledge. A duty or a principle may be as vividly illustrated in a story of home life, as in an editorial or a sermon; indeed, is far more likely to make its way into the conscience, in the story, than in the sermon. The greatest art in story-

writing, is to make the principle to be taught a genuine element in the story.

As your Girl comes to the years of real reading, this fact about reading should be a large part of your guidance. Teach your Girl to discover the principle which the author aims to inculcate, among the first things, and if it appeals to her sense of right, read it, in order to absorb its worth as a principle. That is why the Bible is of real worth as literature. It starts up a principle, then sets up a character—a real one in this case—to show how it works out in life. In that book of human documents, we see how a good man lived, and how he came out; in other phrasing, how the principle worked in real life. There is a good deal of mechanical reading in our day; reading for the story, getting the husks, and digesting nothing. We read out of proportion to our thinking. We devour a great many books, without knowing anything about them. You will find it a good plan to have your Girl talk freely about the book

she is reading; to discuss its merits and demerits with her; to discuss its style, diction, aim and characters. In this way she will unconsciously reveal the character of her daily reading, and open the way to your hearty commendation, or to the need of your comment in correction of a fault.

The share of time which your Girl is to give to reading, and, in some measure, the quality of it, must necessarily depend upon circumstances. As a girl at school, she must devote most of her hours to study, and any habit of extensive and various reading will be detrimental. Such a habit will result in unfitness for hard study. That a Girl still in school, even the high school, ought not to read the so-called society novel should go without saying. Even if the books read are in the line of school studies, there should be a reasonable limitation to their number. Play, in the purest sense, will be more to the purpose of development than reading.

As your Girl reaches the threshold of young womanhood, and her girlhood lies behind her, the question of what to read relates in a larger and a more distinctive sense to the fashioning of her intellectual culture and moral character. Disciplined and trained, she is more thinkingly and reflectively reading with more concentration of thought. With her, the influence of books is greater; their inspiration more impelling. For these very reasons, you are still to be her censor and mentor. There is no dearth of books, and books of the proper kind for your Girl's reading. Books published nowadays are not one whit less valuable than the books of former years. There are books that are of a questionable character, plenty of them; but there are good books, plenty of them. As Bacon says, "Some books are to be tasted; others to be swallowed, and some few to be chewed and digested." If there are books of a questionable character, it is simply because there is a demand for them.

Now and then somebody takes fright,

and has a good deal to say concerning the extent and importance of the influence of literary people upon the masses. They never say anything about the reflex influence. Literary people are under the conscious necessity of adjusting themselves and their work to the customs, notions, and demands of those among whom they live. There is always this silent attraction which everywhere assimilates men, unconsciously. It is inevitable that these men should adapt their work to the minds that demand it. What the people who read books desire to read, that thing, some writer who divines the popular heart or fancy, will endeavor to put on the bridge of print. Literary men, good and bad, will be prompted to produce just what they think will be read and applauded. If there are books of a questionable character on the market, it is simply and only because of the demand for them. It is the reflex influence of which we speak. Stop the demand, and the supply will cease.

No one is under obligations even to

taste a book of questionable character, much less chew and digest it. But in building your Girl it is well to remember, that simply to teach her to avoid books of a questionable character is not enough. It is evident that what she reads largely determines her intellectual culture, the character of her education. Hence, there is an imperative demand for a careful selection of what we term good books. These she should read with discretion, if through their influence she is to grow in intellect and morals.

Necessarily, while your Girl should not become an omnivorous novel-reader, the novel is a marked and characteristic form of modern literary activity. Here, then, is an acreage for the exercise of your intelligent discretion. Clearly, your Girl is entitled to the enjoyment and the profit there is in the use of imaginative literature — whether romance, the purpose novel, the historical novel, the novel of manners, or the sentimental novel.

It remains for you to see that she has the very best of novelistic literature — a

reasonable share of it — to guard against indiscriminate reading, and the cultivation of a taste that is confined to novel-reading only.

Many otherwise intelligent people have the notion that the imagination is a faculty which necessarily manifests in its operation a certain falseness. That is an error. One man has common sense; another has imagination. The one sees things as they are; the other sees things as they are not. The truth is, that the man whose imagination is the most intense and exalted, is the man whose impressions of things are in general the most truthful and exact. It is understood, of course, that while the imagination in different people works under different laws, it must be kept in such subjection that it neither unduly vitalizes or exalts, nor in the other case, discolors or exaggerates. Among writers, George Eliot stands sponsor for the first class, and Hawthorne for the second. A man whose intellectual culture has been of the proper kind, enjoys a good novel, simply because it is a novel, and,

like the highest poetry, does not deal with the mere truth of fact. This is the mental sustenance your Girl should have. Her books of study have already told her what is; a good class of imaginative literature will tell her what might be, or at least, lead her to think of what ought to be. And she will delight in it. It will do her a great service. It will refresh and strengthen her, even if it helps her to put into words but a single proposition which her judgment accepts. It will stir, and set afoot, perhaps, her observant and reflective faculties. She will be carried out from herself, and come to a larger vision of life.

The real novelist is a teacher. Take Dickens to illustrate the point. It may be doubted if you will find in the writings of any author, in any language, so many beautiful and various picturings of marriage and the domestic life springing from it, as in Dickens' works. The wonderful fidelity, subtle delicacy, and accurate helpfulness of these picturings, are something precious. Neither

heart nor memory will ever give them up, once they are lodged. These characters are our friends, and will evermore influence us for our good. Dickens, with his subtle knowledge of the needs of his kind, goes still further in his picturings, and by the most accurate yet tender and loving analysis, shows us the cardinal principle of true consideration for children. Nothing finer, or truer, or more fascinating in this direction, was ever put into a book, than the vivid dramatic showing of the temptations, frailties, ambitions, and entire emotions of a child's nature, that is depicted in the history of the beginning of Pip's life, in the opening chapters of "Great Expectation."

In thinking of this characteristic power and charm of Dickens, in relation to some of our more modern authors, it may be questioned whether any of them shares it more largely than the author of "The Deliverance," "The Ancient Law," and other books. She has accurate analysis. She knows where

to find the hidden springs of action in human nature, and she has the artist-faculty of language, to make it visible to the reader. It is a great fact that the novel, as well as other literature, is the great white way for tens of thousands, who often long to get away from themselves, and have a larger outlook on life, and a more diversified companionship. Books satisfy this longing, and they prove inspirational. The inspiration of a good book has made great men and noble women. And your Girl cannot have a better incentive toward good reading than your interest in what she reads; an interest that discusses it with her, that encourages her without any flattery; that never makes her priggish, nor laughs at her mistakes; contriving in a genial fashion to show appreciation of her progress in this feature of her development.

A while ago making out a list of books of the right sort may have been possible. To attempt it now is to invite an unmerciful quizzing. It is unthink-

able that any list made should escape the prejudice of the maker. We all know a few books that are indescribably delicious. To read them is like eating honey on good sweet bread.

Assuming that you have tactfully used your parental privilege, in this reading portion of Girl-building, she will have neither the opportunity nor the disposition for reading trashy, or otherwise objectionable literature. There will be simply no question of it.

These harmful books are plentiful,—books that are apologetic for a loosening of the strenuous curb which prudence puts upon immoralities; pretentious books, in the blue of the sky and the gold of the mint, the society adventures of a low, debasing philosophy ambushed in brilliant diction, every chapter filled with wild, unnatural craving, and glowing with frenzied passion. The whole teaching of such a book, is, that society shall cut loose from the safe anchorage of a moral conscience, and be

fast and free in living and thinking. About all this falseness, the author throws a mantle of rose-hued light, so that the weak are misled, and even the thoughtful are sometimes blinded. The banquet is attractively spread, and the evil forms look persuasively out from the tessellated halls and through the richly embroidered curtains of this literature. It is the literature of the new school of vice now in vogue, skilfully draped. It is termed morality, because the vogue calls it realism. Your rightly guided Girl will have little or no disposition to feed her mind upon this kind of literature. Much of it is printed poison. The good are even more plentiful; novels that are clean and pure and wholesome; full of mental and moral nutrition; feeding bountifully in true and harmless and beautiful ways; novels with all the graces of language, pure and clear, their theme blending culture and entertainment, strengthening, enriching; novels that will not set the nerves a-tingling or the heart beat-

ing out of the normal; novels that appeal to the deepest feelings, and to our moral sensibilities.

In her acquirement of a taste for history, and biography, and poetry, and travel, your Girl must necessarily spend a considerable portion of the time allotted to reading, and something like thirty or forty books of the novel character will be the limit of her achievement for the year. It is said that thirty thousand new books are published annually. If your Girl has had some training in the art of reading books skipingly, she may get the best out of a book in an hour or two. In this way, she may increase the number read. But she cannot at best, keep up with the procession of even the best books. Besides, she must, necessarily, reach back and become familiar with such literary work as that of authors like Tennyson, Whittier, Scott, Dickens, Goldsmith, Mulock, Thackeray, Gaskell, Macaulay, Bryant, Eliot, Goethe, and others of their class, and still make

choice of reading from among writers of a more recent day and of the present: Thoreau, Roberts, Cooper, Jewett, Curtis, Cable, Chambers, Gilbert, Glasgow, Craddock, Howells, Freeman, Wiggins, Mitchell, Hawthorne, Ward, Van Dyke, Johnson, Allen, Fox, Riley, Thompson, Rice, Wister, Reed, Miller, Churchill, and perhaps half as many more.

From among the books of these authors, and with your help, your Girl is to make choice of her reading-matter, —matter that will stimulate the brain, impart an appreciation of what is beautiful and of real worth, inspire to the higher purposes of life, be a means of culture and refinement.

V

YOUR GIRL AND HER ETHICAL TRAINING

IN building your Girl, keep ready in your mind the fact that if there ever has been in the life of woman a superimposed inability to make use of her power in practical and normal activities in life and living, it has ceased to be. Your Girl is coming on to take a much larger share in these world and life activities, than the girl of a score of years ago, and it is your great privilege to accept the fact, and to give her the fullest benefit of your knowledge and experience in her education and training for it. Our age is busy making a new power for service to humanity and the world, out of this feminine material; and the new exaltation of the sentiment, not only dooms to obscurity a great collection of false notions with relation to the inferiority of woman, but presages a great good in the world. That old

idea of the man's exclusiveness in the acreages of reason and ethics and intellectual strength, is rapidly passing, as man advances in knowledge and wisdom. Not only the man, but the woman as well, came with a mind that can work its way upward. Woman, as well as man, carries within her a kingdom of ethical and spiritual wealth and power; a travelling soul. This is the age of mankind, and when an age is making great character, it uses all manhood and womanhood, young and old. Your Girl is included. Our years can say to the old years, "My ways are higher than your ways, my thoughts are higher than your thoughts."

Bear in mind, and teach your Girl to bear in mind, that it is the use to which we put our possessions that tells in the history of life. Teach her that the best morals are the morals which do the best in service, just as the best religion is that whose creed and code are practical, helpful service for humanity. It is the only religion of real worth.

Girl-building must have a firmly set ethical basis. Character is moulded by thought and association. Your Girl has not come into the world, to move through her life alone. That would make of her an oddity. The Creator never made an odd man or woman. Not any more, than He made an ear of corn, with an odd number of rows for the grains. No field or crib ever held such an ear of corn. At some point in life every human being touches the world and life of humanity, and for that touch, it either rises or falls. The conscious or the unconscious influence of every human being is always at work, mayhap setting the concert pitch of other lives, for all time.

By culture we mean training all the powers and capacities of the being to the highest pitch, and directing them to their true ends; in ethical culture, carrying the best there is in us, to the highest plane of moral energy. It is not so much the pouring in of knowledge, as it is the leading forth into a larger de-

velopment, of powers already possessed but latent.

Nature has conferred upon your Girl physical, mental and moral possibilities. These are capable of growth in training. It is one province of education, to unfold them; not one, but all of them. But education must embrace the culture of the affections, no less than of the mind. That is one phase on the moral side. It ought to lead to an enlarged sympathy for service to humanity. Many people who are ignorant in other directions have a genius for the best use of the affections. It makes good, helpful personalities. Sympathy, by an appeal to it, may grow as fine as the intellect.

The beginning of this, for your Girl, means her possession of an ideal. And the aim which rules the life of your Girl should be ideal. To this end, her training must bring her into contact with what is best and greatest in the thoughts, the sentiments, and the deeds of men and women of the past and present gen-

erations. She must have, as well, a social basis; intercourse with living hearts, as well as with dead books; with people whose minds and characters are fitted to instruct, elevate, and sweeten her own. This she must have besides the discipline which she must carry on with herself in learning self-control, self-possession, and self-reliance, and the formation of habits, to strengthen what is good in her own nature. She must starve whatever of evil there is in her nature, by feeding the good there is in it.

Whatever the difference between the ideal and the real, we must seek the ideal. We cannot safely shut out the vision. An invisible attraction draws us toward the perfect in every department of life.

Most of us are actuated by the ideal; some of us are quite wholly governed by it. Even if our sordid self swings us into the last ditch of a paltry indecision, we never altogether lose the vision of the ideal that beckoned us to

the higher, richer, better things. The memory of it may swim to us in tears of contrition, but the vision haunts us—a shame-spot in our lives. It is that instinctive passion for perfection which went into the Edenic clay temple as a part of life.

The idealistic must be the chief factor in the successful life. Indifference to it means failure. Your Girl desires to be a strong, wholesome, useful, and helpful personality, an individuality with a definite purpose; giving something of her faith to the faithless; something of her own vibrant joy to the joyless; something of her strength to the strengthless. These graces in action are to be no mere incident in her life, but a characteristic feature, an abiding law. It is an ideal worth every effort.

In training your Girl, and showing her the importance of the ideal as a factor in her life, you will be fortunate if, in her case, you escape one danger, and the work of overcoming it. It is this: The tendency of young girls, and young

men, to consider themselves as so insignificant that it matters little what they do, or how they do it. The contrast between the greatness of what there is to be done and the minuteness of what each one is able to do, is apt to strike almost any one with a discouraging effect. And so comes the self-questioning, Is it worth while to try? Such a question is like a sad refrain, rather than a hopeful, earnest tone that would summon effort and promise success.

This will be especially manifest after the first flush of youthful enthusiasm is over, and before the realities and actualities of life come to be fathomed. At this point you will find exercise for your ripest judgment, your patient, genial guidance. As your Girl discovers how vast are the fields of knowledge; as she becomes acquainted with the men and women who are held as leaders in literature and science and music, the philanthropic and sociological work of the world, and realizes how much they have accomplished, how deeply they have

delved into the secrets of nature and human nature, and with what power they have worked and are still working, she will be sorely tempted to contrast her own small abilities with theirs, and to conclude that it is hardly worth while to set so insignificant a factor to work upon such great problems. Right there lies your opportunity; your opportunity to reveal to your Girl the earlier lives of these men and women, the toil and effort, the stress and strain with their own once insignificant lives and abilities, on their way up to leadership; your opportunity to keep your Girl so heartened and hopeful that she will not lose her ideal.

This "Is it worth while?" is the conclusion and the grave of many bright ambitions, many high hopes, many rich promises. It is the cause, too, of much of the inefficiency of the work of the world. You can show your Girl that, if every person of small or moderate ability should shrink from endeavor because he can do so little, the world would soon become bankrupt. You

can make it clear to your Girl, that she cannot tell how much power she can develop by effort, while it is quite certain that without effort she can develop none worth thinking of twice. Power of any kind grows by exercise; so with skill. It is often the case that the rarest genius has dwindled into inefficiency, while moderate talent has become, through perseverance, a great force in the world's activities. And you should urge the point that, whether or not she becomes a factor in the world's work, her own work is marked out for her; and if she neglects it, no one else can do it, and the world becomes the loser; to what extent, no one can tell. Whatever you do for your Girl, fight tactfully the self-depreciation which prompts her to question the "worth while" of effort. Lead her away from self, and into thinking of the work to be done in the betterment of the world.

Genially, tactfully, guide your Girl beyond the point of indecision as to whether she will carry her life up to

where it will be a force for practical good, or let it drift with the tide of commonplaces. Like others, your Girl will ask herself that question; you can help her in the right answering. You can point out that the goodward motive is below the ideal. The motive is born in the conscience, in the instinct, in our consciousness.

The world would be utterly bankrupt without the goodward motive, which binds together the tens of thousands of splendid men and noble women who are at work in the fields of philanthropy, and science, and sociology, and humanitarianism, for the good and the betterment of the race; but their efforts make life easier, more joyous, purer, cleaner, more wholesome. These workers with the goodward motive are always taking the next step upward. Behind it there are integrity, conscientiousness, sincerity, fairness, justice, benevolence, charity, and helpfulness. These are the inspirers of moral, social, and intellectual life. Even in the imperfect de-

gree in which they have been found; even in the face of many blunders and errors, they are the salt of the earth, the sunshine of human existence.

Nothing imaginable could for an hour take the place of these graces and virtues, which are carried into life by these workers. It is unthinkable that any inventiveness or mental brilliancy could ever take the place of integrity, or honesty, or moral cleanness, or faithfulness and good will, in the homes and lives of men.

All this had but one origin and source. Not in any religion, but in the life, conduct, and character of the Man of Galilee, who, first of all and above all, was the pattern ethical man. He was ethically perfect, intellectually perfect. His intellect for the discovery and verification of truth, which was quick to detect error, sophistry, or fraud, and His affectional and ethical nature, standing for rightness, were the two sides of a character that was idealistic. That which evinces the personal

grandeur of this teacher is not so much the gospel He set afoot and astir among men, as the fact of these human and ethical graces, which He taught and lived, and which we can teach and live. In that truth our hopes centre. There our fears die, there our weaknesses fall, We can get these good things into the iron of the blood, where they will become vital and organic. There never was an end to the Incarnation; there never will be. In our doing these helpful things, these philanthropic, these sociological, humanitarian things, little or great, there is still an intermingling, an interweaving, interlacing, and interthreading, a blending of His nature and ours. When you stand in the presence of one of these men or women, busy working out this goodward motive, you stand in the presence, not of an ecclesiastic, so much, as in the presence of the preëminent ethical Man and Teacher.

The hope of the world lies in the number and character of the recruits coming from our schools and colleges to take the place of the veterans who

fall by the way. Havoc smokes all along the lines of life and living, and the great work of physical, mental, and moral rejuvenation must go on. Largely, and hopefully, too, it will fall into the hands of young womanhood coming across the threshold of our institutions, where the ethical training is dominant in the curriculum; young women, strong and rich in their culture, looking upon life and this helpful work for its betterment as a privilege, coming to profit by the errors of those who have gone before, and to make better that which was good. There will never be any dramatic coming of the millenium; no swift curtain-raising amid garish light. If it comes, it will come out of the quiet, forceful translation of this new faith, into the practical facts of life; merging these principles of life and living into the commoner affairs of the world. With womankind it is easier than with men; for to them it is especially given to merge the ideal into the belongings of every-day life.

Your Girl ought to be one of these

recruits, doing, in her place and with her abilities (be they great or small) her share, little or much, of what remains to be done. So build your Girl that she shall see and realize the beauty and strength of little things. Her field of work may be a small one, and yet her ministry of the little things lying within her environment (home, the neighborhood, her social place) may be, can be, of infinite worth: little sympathies, little compassions, little deeds of kindness and help just adding themselves together in unbroken, unwearied succession. The completed beauty of a life is often only the added beauty of little inconspicuous acts. Existence here may be far too short for great acts, but long enough each day to string good deeds on the line of life like pearls on the necklace of eternity. In this field your Girl can work easily, and do her share in the world's upbuilding. It is her privilege, and a great one. So guide and build her, that she will realize and appreciate it.

VI YOUR GIRL AND THE ELE- MENTS OF TRUE WOMAN- HOOD

HERE we touch the elements of true womanhood in your Girl-building. We have sought to emphasize the importance of ethical culture in this training of your Girl for a large and definite place in the world's work, — that culture which has for its aim not only intellectuality, but practical preparation for practical work. Not merely the projection of your Girl's life in some one particular direction, but the ennobling and enrichment of her whole being. It will send her to the work with a trained mind, a well-stored brain, and a heart attuned to purity and righteousness and love. No culture is worth anything, if these virtues and graces are not foundational. One may not have money; one may not have power; one may not have cleverness;

but one must have character, and behind it a cultivated will, if one is to get on in life and to be of service.

At this point in your building, you should impress upon your Girl the truth that there is an element of danger in self-reliance, and self-assertion, which she ought to guard against. Naturally, we like self-reliance in a girl; we like an independency of spirit; we like self-assertion; we like an independent, fearless way of looking at things. A Girl of such a character goes her own way, shapes her own course; she speaks, reads, and thinks, after her own fashion. Without it the sense of the individual's worth and place is lost, and we think of humanity in the bulk, not as independent entities. Likable as it is, it has its dangers. Like energy without judgment, it may prove an element of self-destruction. Like imagination, it must be under curb and restraint. It is among young people that the representatives of self-reliance or independence are found, especially among young

women and girls. The opening up of the new order for woman accentuates this element, makes it more conspicuous. There may be an overestimate and abuse of it; an undue self-reliance. To be of downright good, self-reliance must be the handmaid of an honest humility. Your Girl should not have any doubt of her power, nor any hesitation in giving her opinions; nor any timidity either. Both timidity and fear, in these relations, are deformities, they are abnormalities. Your Girl can have, ought to have, must have, a correct understanding of the relation between what she can do and say, and the rest of the world's doings and sayings. Any self-reliance that snubs, ignores, or is indifferent toward what the rest of the world is doing or saying, is foolish, or ludicrous, or both.

That sort of self-reliance overestimates one's own value and degenerates rapidly into narrowness and conceit. If we would learn anything, we must be content to remain ignorant of many

things, and gratefully accept the conclusions other minds have reached through laborious effort. In a world like this, it is not possible for your Girl to be as independent as she might wish to be. It is a splendid thing to map out, as far as possible, the life-path; to learn to swim without help; to be as independent as we can; but it is a blunder to repudiate or ignore the ideas, notions or conclusions of others about us, under the impression, perhaps, that they are all wrong and common. It contracts the mental vision, and feeds the prejudices. Correct these ideas, notions and conclusions, if you will or can, but do not curtly repudiate or ignore them. In your struggle with evil, you drive out a strong man who has taken possession, by inviting in a stronger man than he. So you must deal with these other phases of life. Teach your Girl to be self-reliant and conscious of the power that has come to her through culture and training, but teach her to be reasonably modest in

the use of it, not antagonistic. Unhappiness and failure wait in the path of one who is always deriding others in a rude, supercilious way. There is nothing in justification of this kind of self-reliance, or this misuse of it, in the fact that your Girl is beginning her life upon an advanced plan; that in this electrical age, we are handling the mysteries of the old years as the science of familiar things; that our possibilities are greatly enlarged. Our vantage-ground is a debt to past achievement. Let us pay it with gratitude, not with the snub of a rash and boastful spirit.

As was said introductorily, this is an age of the precocious, an age of prematurity, an age in which the Girl is already the woman. Even in her early teens she is ready to assume direction of things in household belongings, and in social life. She apes her mother's ways, and is anxious to wield the responsibilities of life. Even where there is no necessity to urge her, she leaves school oftentimes just when she should be be-

ginning her education, and thrusts herself into the world, more than willing to shake off the habiliments of youth and assume the place and duties of those who have reached maturity.

She has had no adequate preparation. Her powers of mind and heart are but partially developed. Intellectually and morally, she has hardly entered upon the work of development. She has no proper conceptions of life in its reality; knows little, if anything, of the dangers which lie in ambush along the way. For want of training she falls into blunders, and very soon becomes a disheartened, discouraged misfit, and an easy victim for those who prey upon the credulity of others. It may not mean a tragedy for this girl, but it does mean a small, incompetent, fitful life.

The haste is not good. Whatever is worth doing, is worth doing well. There is neither a short nor a royal road to either learning, success, or the proper equipment for life-work. There is

nothing spontaneous about it. The element of time must be a factor in the calculation. Real achievements have always been the outcome of long continued exertion. If your Girl is to take a place in the world where she will be a force and a power for service, she must be taught to toil at her culturing; to persevere, until her equipment is all that it can be made, as she touches her real work in life.

In her anxiety to reach the point of equipment for life-work, a Girl is quite apt to overstudy, and to do that is to study unwisely. Wise study gives proper heed to the limitations which are termed mental digestion and assimilation. You should have a care that the brain of your Girl is neither overloaded nor made to go too fast. She must be taught to give it both time and freedom not only to select what is best, but to digest that which is best. She should be taught that, at the first feeling of real fatigue or genuine weariness from study, she must quit it, and use the

brain in some sort of play. You must not let her ambition for study drive her bodily and mental powers beyond the safety line. Nature draws the line, and puts a sentinel there—fatigue.

So to build your Girl that she shall possess, and in her life manifest, the traits and elements of true womanliness, is the aim and end of your privilege. So to build her that her passions shall be under the control of a strong will, that will being the handmaid of a tender, sensitive, ethically enlightened conscience, is your privilege. She will love beauty, beauty everywhere,—in nature, and human nature; love it in books and pictures; love it in music and in art; love it in imagination and in reality. She will hate ugliness wherever it reveals itself, and shrink from vileness of whatever character.

Her whole nature will be in harmony with that which is good and true and enriching. She will respect others as herself. She will recognize the divine right of difference in men and women,

and be tolerant and charitable toward them. She will so cultivate her disposition that its sweetness will become a proverb. She will be as ready to serve as to be served. Ideally educated, she will see and feel the havoc that is made along the lines of human life by poor environment, ignorance, discouragement, doubt, degeneracy, and positive evil. But she will not be hysterically alarmed about it, bewailing it, and idly wishing that it were not so, or saying that these maladies of body and soul are inevitable and beyond remedy.

She will believe that these evils can be eliminated, not by any crusade that expends its force and power in vituperative platform or pulpit speeches; not by statutes which seek to make people good by law; not by sentimentally diletantish and rose-scented essays, tied with blue ribbons, and simperingly read on platforms; not even by any appeal to the religious instincts, but by holding firmly to the belief, that there is in every human being some good, some

element of right; that in every man and woman and child, there is some discontent with what is wrong and physically as well as morally degrading; some groping and striving to realize something better, something good. She will believe that this good thing will be responsive to the personal, individual influence and touch of one who, in the spirit of charity and tolerance and considerateness, is a sympathetic helper. If the world is to be made clean and wholesome, it will be by this work on the atoms; the individual entities.

The greatest philanthropist, the greatest sociologist, the greatest psychologist, the most intellectual and the most manly, as well as the purest man that the annals of the centuries reveal to us, worked personally upon the individual man, for his betterment. He met the man's most obtrusive need, in the spirit of sympathetic helpfulness; and doing that, He found his way into the man's life, for any greater influence he might choose to exert. By His own

way of living, He told others how to live. It was all personal work with the individual. He was always compassionate, helpful; never patronizing. The ideal of the Master was a better civilization, ethically; better environment; better homes and home life; better brotherliness, hence a better humanity.

Ideally educated and carefully trained, your Girl will see all this, realize it. She will not be either appalled by the vastness of these maladies afflicting the world, or discouraged by the contrast of what there is to be done and the minuteness of individual effort. In the spirit of true womanliness she will accept her share of the world's work, with a purpose, and a determination to carry out that purpose.

It is purpose, and then the supremacy of the will, the resolution to carry out that purpose, that gives a woman much of what we call womanliness. Once firmly settled in the mind and heart of your Girl, it will give her the power to resist any outward changes

that threaten to defeat the purpose. The purpose, with her determination to live it out, is the chief thing. Unless she has this, once she is in the current of society and the world, all that is positive will be drawn out of her. What she has of sentiments, opinions, prejudices, and tastes, will be merged into those about her. If she has been educated and trained as you have planned, she will not be merged into the current, she will never lose her individuality, or be disintegrated. While she will be necessarily a part of the social life of her place and environment, she will still have her ideal before her, and live it, and influence those about her, rather than be influenced by them. She is bound to impress her selfhood upon others. She has more than the power to resist outward changes; she can make changes, she can modify existing things, and in this way bring to her aid the help of those who, before they felt her power and influence, were wholly indifferent toward the work or service in which she

is engaged. She may do this partly by her sweetness of disposition, her earnestness, her affectionateness, her modesty and conscientiousness, her quick apprehension, and her brilliant intuition,—her peculiar gifts; but most of it will come from her self-determining power. Once the purpose is fixed, it can do almost anything within the possibilities of achievement. No accomplishments, talents, opportunities, or circumstances will take its place. There must be the strength of mind to formulate the purpose, and to carry it on to the end, if any worthy work is to be done. The real difference between the feeble and the strong, the great and those who are insignificant in the world, is this invincible determination to carry out the purpose, and live up to the ideal that lies behind it. It is the irresolute, vacillating, and yielding Girl who gives up a noble contest, and sinks into pretty and complacent idleness, acquiring the character of a young lady of desultory habits. She soon becomes bigoted, in-

tolerant, and superficial. She becomes run down, not only intellectually, but physically. There is no such thing as perfectly idle health, and the sooner a Girl learns that truth, the better. Lives which have no aim beyond the amusement of the hour, are inevitably, after the first few years of youth, valetudinarian lives. An idle dawdler occupies herself with her own sensations, and soon becomes a tippler of medicines, generally of the quack sort, fixing her thoughts on one organ or another, until she brings disease into the soundest part of her body, and this because she is a mere dawdler. There must be work, there must be purpose, an ideal in life, if a girl is to be a healthful being. It is easy enough for the idle, dawdling young woman to get into a condition where, dogged by ennui, she adopts forms of excitement that utterly destroy, or at least obscure, the finer and higher impulses of life. It is a difficult thing for her to recover from it. No young girl can afford to give even the

slightest hospitality of thought to such a future as that. It is a pitiful artificiality, and if persisted in, leads to moral bankruptcy.

The true, strong woman will be not only a resolute woman, but one with her resoluteness and determination set to an aim in life, an aim worthy of all that is deepest and best in her nature, and which she will work out, with all a girl's fresh enthusiasm, and with the matured power of a woman. She will not drift into true womanliness. No one ever did. Life is an earnest thing. This you should get safely lodged in the mind and heart of your Girl in her building. Teach her that she will miss all its excellence, as well as its reward, unless she meets life with this conception of what she ought to be and do, as an educated and cultured Girl.

As the average Girl of the average American home, she will be quite free from care; the future of one of the bread-winners. This will be a great gain. While it will leave her freedom, it will

increase her responsibility for her share of the world's work, since it is upon this class of Girls and women, commanding their own time and means, that the great bulk of this work must fall. If it is to be done, they must do it.

In the face of what is to be done, teach your Girl that her life must be one of ministry, service, helpfulness, doing good to all she can reach; not giving money, but giving self, in a sympathetic way. Out of her culture she must show the way to make life easier, less hard, less harsh. Not only must she make some organized effort, but come into personal contact with those who need help and sympathy, and give some of her own hopeful, vibrant spirit, to the spirit that is breaking through disheartenment. The sweetest experiences of her life will come to her in this way—this individual service. She can in this way make her years golden, radiant with blessings to others, and honor and sweetness for herself. The true aim of the culture of your Girl, if

you have builded aright, is not only to fit her for her place in society, but for a broad, helpful, unselfish life.

Your Girl must have her share in the social life of her place. It is her right. A part of her education and training has been carried out with this in view. It must not be denied her. She is not to deny it to herself. It is a part of her true womanliness. She must have social companionships, literary employments, and her pleasures; she must have them to keep her health; to keep her own spirit bright and buoyant. But this must not be forgotten: that her purpose of living a useful, helpful life shall govern her in her distribution of time for these companionships, readings, and pleasures. If sacrifice must be made, let it be toward these other things, not toward her purpose to be helpful. Do not sacrifice sincerity in this purpose and work.

It is neither a simple nor an easy thing to take up and accomplish this work. Do not think it. It will make

a constant demand on tact, patience, forbearance, the power to repress the feelings and to curb the impulses to open-handed benevolence; it will demand a careful study of conditions and of the individual. There will be some weariness in it, some loss of vital force. The helper will be fretted by the fretfulness of the helped, depressed by their depression. But to do this service is to make life worth living.

It is in fulfilment of the spirit that is actuating, not only the great institutions where our young women are getting their ethical culture, but the spirit of the world at large, a world rejuvenated, made better, uplifted and strengthened by individual service. The field is not across the seas, but in the homes within our reach; homes that are wretched through ignorance, discouragement, helplessness, hopelessness, and the customs and systems that grind both soul and body. Somewhere, there is to be a better social and economic condition, one that will make

a better manhood and womanhood possible, and increase the bulk of human happiness. It will be the result of this wide-reaching ethical culture, this special training of our Girls and young women for a larger share in the service of humanity. With their tact, their finer intuition, their deeper sympathies, their better qualities of persuasion, they can achieve larger and better results than men. Be grateful that you have the inestimable privilege of building one of these helpers, in the person of your Girl. It only remains for you to encourage her at the outset by your sympathetic helpfulness and interest, manifested by genial companionship, tiding her over the first difficulties which confront her.

VII

YOUR GIRL IN RELATION TO DOMESTIC SCIENCE AND CHARM

IT ought to cause your heart to throb with pride to have a Girl like yours in your home; your Girl, physically fine, handsome, charming, mentally clear, forceful, and unspoiled; your Girl who is pure and wholesome-minded; given, not to "isms," but to straight, common-sense thinking; without any of the sharp intensities, but with an honest and sincere purpose to make the best and most of life. It is a splendid thing.

And, yet, there are other things,—things which cannot be separated from her life, first as a Girl, then as a woman,—commoner things, yet important in their relation. There is domestic science, for one.

No matter how much wealth, present and prospective, a Girl may have, it is a great mistake that she should come

to the age of young womanhood without any practical experience in the domestic science that concerns itself with household affairs from the attic to the dining-room and the kitchen.

Half a dozen of the most efficient and capable railway presidents in this country know the business of railroading from an experience which began in spike-driving and included every practical feature of it, from that to the presidency. The most efficient manager of one of the largest manufacturing establishments in America can go to the bench and do a finer bit of work than any man in the factory.

The hospitality of the old South has been a proverb time out of mind. We still remember the beautifully arranged and appointed tables, in the big houses; the quantity and quality of the food, and the excellence of the cooking. Many of these homes had "mammy" cooks, whose fame was widely heralded. But it was, and is still, the pride of the Southern Girl, the beautiful and cul-

tured daughter of the aristocratic family, not only, that she could arrange and appoint the table, but, in an emergency, take "mammy's" place in the kitchen, and from it send dishes of food that would do credit to the most famous cooks of the countryside. No matter how many acres stretched away from the old homestead, no matter what the wealth or social position of the family, the daughter and heiress had her training in domestic science, and a practical knowledge of it. It was considered, and spoken of, as a fine accomplishment.

The plea that your Girl may never have occasion to use this knowledge in the personal, working sense, is a lame one. That she will always have wealth with which to pay for domestic service, is problematical. Changes from affluence to poverty are common. Admitting that she will never have this experience, she will have need of the knowledge in the management of others in her service. The most helpless creature in the world

is the woman who, ignorant of domestic science, is at the mercy of incompetent, wasteful, extravagant, and dishonest servants.

The home, to be the one place in all the world where abide peace and content and rest, must be a place of order, and harmony, and cleanliness, and hygiene, and comfort, and beauty. This is applied domestic economy or science, in relation to the general appointments of the home. But it must be more widely applied. It must include the service of the kitchen—food, and its preparation for the table.

Your Girl ought to know how to cook and prepare food properly, hygienically. In the matter of health, longevity, and the pleasures of the table, we are as a people, giving much and long-needed attention to the question of food. The purity of food and the potentiality of the different kinds of food, in relation to the different employments of men and women, is receiving the attention and care of the best students of hygiene.

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The latest ascertained facts, descending to minute details, are placed within the reach of all. There is no excuse for either ignorance or inefficiency in the choice and preparation of food. Your Girl ought to have this training. Social environment may polish, and a liberal education may enlarge, but neither can save your Girl from being an unhappy, discontented misfit, if she does not add a knowledge of domestic science, and get it practically by some experience. It is well, just here, to be reminded that education and learning are different things, yet often confused. Education, as usually conducted in schools, aims to impart knowledge; learning is the result of absorbing, digesting, verifying, and arranging that knowledge.

There is no conflict between education, learning, and culture on the one hand, and fine, anti-dyspeptic cooking on the other. The many-sidedness of culture makes the vision clearer and keener in details and particulars. Your Girl may be able to dig up Sanskrit

roots, or get the tangles out of Greek verbs, and yet understand and enjoy the scraping of vegetables, the beating of eggs, the weighing of sugar, and the browning of beans; and she may be able to create dishes of such daintiness, aroma, and taste, that the very thought of her achievements in cookery, makes the appetite ravenous long before the table hour. She may have all that intellectual culture can give her, and yet not manifest banality in mixing the ingredients that result in angel cake. Learning does not necessarily disturb a woman in womanliness. Add good cooking and a well-ordered house and table, and she is angelic.

It is odd, to say the least, that the things which seem most needful are the things most poorly done. That is the reason, perhaps, why we are now giving so much attention to food and its preparation. We can spare nearly everything but good food and good cooks. We cry out with Jed Towle in "Rose o' the River," "By the great

seleckman, I'd like to hev a wife, two daughters, and four sisters, like them Wileys, and jist set still on the bank of the river and hev 'em cook victuals for me; I'd hev nothin' to wish for but a mouth as big as the Saco's."

No one in the world is so well qualified and equipped to lift the home to the highest plane, as the educated, cultured young Girl whose training and education and culture are reflected and felt in parlor, library, nursery, kitchen, and pantry. This desirable result can be attained through her practical knowledge of a domestic science of which she is justly proud. It makes a home in the truest sense of the good old Saxon word—the *vox humani* of all words—Home.

Closely related to this matter of domestic science, is that of being charming amid it all. Charming as a hostess, as a friend, and as a companion. It includes manners, tactfulness, the art of talking well and genially, the science of getting along agreeably with people.

To be beautiful is one thing; to be charming is quite another. "What a delightfully charming young woman she is!" This was said of a young woman of whose facial lines one would be compelled to use the adjective "very plain" if one described them. Indeed she would make a splendid foil for a beautiful woman. And yet she is notable for great benevolences, and for what we may term Nature's fine magic; only, not like magic transferable. A charm not of the senses wholly or chiefly, but a thing of manner and expression. And she will hold her gift of charming to the last, though the plainness of face may become even plainer, as her dark hair whitens with age. She will be, as this man says, delightfully charming, for a fine-soul gives her face its life.

Beauty is common enough; charm is far more rare. While beautiful faces have exerted an influence in human affairs that eludes all computation, it is charm whose influence is strongest and

most permanent. The magic girdle of Venus was her gift of charming. With it, she was supreme; without it, she was merely a pretty woman. One of America's gifted writers has said that any man of culture would weary of the most beautiful woman in the world, sitting opposite at table for half a year, if physical beauty of face, cuticle-deep, were all she possessed. He longs for that which is more composite—charm. The classics bear a lesson to young women. Helen possessed the fatal face; Cleopatra, the baleful gleam of eyes. Still, we owe the Iliad to the beauty of the first, as we owe the beautiful things in literature to Petrarch and Dante to the loveliness of Laura, and the beauty of Beatrice.

Beauty and charm have their illustrations in society of to-day. You see the self-centred woman of beauty, selfishly eager to please, simply for her own ends. Over against her, the woman of charm, less careful as to complexion, toilet, and air, by nature, finds and uses

the magic and virtue of good humored and graceful things, and sets those about her playing in harmony, leaving a delightfully pleasant impression with them, as she moves about. Charm radiates from her, as the glint from a gem. It comes of a kind of warmth and generosity of soul. To it is added a little native humility, which—not thinking more of self than one ought to think—offers of its best to make the hour go by pleasantly for others. She is modest and unselfish in order to be agreeable. That is charm; and it stays long after mere beauty has been forgotten.

This young woman is never supercilious, automatic, or dull. She has no selfish motive in being charming. She has no selfish end in view. She is not charming because she wants you to do something for a friend, or because she wants to borrow something, or because she wants to lure you into her church, or because it is creditable to know you. She is simply charming because it is in her soul to be charming, to move along

through life on the principle of making things pleasant; she sees the bright, optimistic side of things, and endeavors to persuade others to gain her point of view.

Because the world is full of the maladies of body and soul, full of painful things, she rejoices that she can, perhaps, withdraw the sting of some of it, and make life more bright, and sunny and thankful. She is charming in her delicacy and consideration shown in little things; never is brusque in look or manner, no matter who the person in contact may be. She never fidgets. If she has a funny tooth, she never calls attention to it by working playfully at it with her tongue. She never sits and munches emptiness. She is busy looking after the comfort and pleasure of those about her, and is charming in all things pertaining to that. She is genuinely a woman, and genuinely womanly in her charm. Her charmingness is the instinct of a true woman's sympathy and psychological power. It

is the power to hold. It is an inborn gift, or be it the fruit of simple goodness of heart, or be it a cultivated art, this art of pleasing is one of the finest elements of true womanliness.

The rhetoric of conversation is one of the essential elements of charm. It is the essential factor in entertaining, to use a conventional vogue. Train your Girl to talk well—to talk genially, with propriety and good sense; not to adopt the stilted phraseology of the society novel, but so to talk that the listener may be edified as well as charmed.

Scores of persons can write an eloquent speech or an admirable essay, but cannot talk. Largely, it is because they have not cultivated the art of talking. They have the gift of language, even the artist-faculty and craft of speech. They know words, their places, weight, and uses. They put them into writing rhetorically, forcefully, picturesquely, charmingly; but in conversation they cannot say a thing worth the explosive power of words to say. In

either business or society, this lack of ability to talk lames them. It is a crippling disability.

In your building, give your Girl this training. Wherever she may move in society, there will be a traffic in ideas and views and opinions, some discussion into which she will be drawn. She will be thrown into the society of bright, clever talkers, people who say something besides the commonplaces. To maintain her place, your Girl should cultivate and develop her conversational powers, learn how to use her voice, learn to talk entertainingly. She ought to study the felicities of speech, the artist-faculty of it, and its craft; make it genial and pleasant; cultivate it, until it becomes a habit to use accurate language, until there is a smooth flow of sentences, giving the full quality of perfectly pronounced words. Your Girl cannot know beforehand what turn the conversation may take, so there must be a general and a wide cultivation. Much of this is self-culture. Reading aloud

when alone is one way to train the voice and make it winsome. Make a great deal of pronunciation. People measure one another by what they hear in each other's speech. We all know the measure when some one talks of the "hee-ro-ine," and "Lady Pen-e-lope," and "eti-quette," and "a-preciate," and "di-plomat." Dictionaries and little books of words commonly mispronounced are abundant. Say the word a dozen, twenty times, until you are sure of it on your lips. The ability to talk well is a rare accomplishment. To say a word in a pleasant, graceful, accurate way, about the latest item in the newspaper, or the latest fact in science, or about the last book, or even some commoner topic; to say it without arrogance, to say it with an inquiring tone, sends people away with pleasant thoughts. It is genuine currency.

Conversation is often spoiled by some one asking a large question that has but slight relation to what is being discussed; another is verbose; another is

parenthetical; another is so self-contained that his talk is monologic. He never builds conversation by adding something to the remark of another by saying something which the observations of another suggests.

Persuade your Girl to cultivate her conversational powers, since the ability to talk well adds greatly to her charm and to her influence with others. To be able to take part in conversation, be it light, merry, witty or serious, and yet not go beyond the bounds of due respect and reverence, as well as considerate kindness and propriety, is a gift and accomplishment you should covet for your Girl. By cultivation she may become bright in repartee, swift in intellectual rejoinder and terse in statement, adding conversational power to her other charming qualities.

VIII

YOUR GIRL AND HER RELATION TO MARRIAGE

IN the building of your Girl, it is taken for granted that you cannot say very much to her about *her* marriage until she reaches the marriageable age and has her love affair. But as it is natural and instinctive and peculiarly feminine that your Girl should have her thoughts about it, read about it, perhaps talk about it to companions, it is parentally consistent that you should be concerned enough to see that her thinking, and reading, and talking of it, shall reflect your own views.

Undoubtedly, through her reading of novelistic literature, other books, and the newspapers, your Girl will have presented to her mind many different views of marriage—a perfect maze of views—some of them proper, scores of them false and improper and dangerous in

their influence. It is clearly unfair, if not criminally negligent, that your Girl should be left to make her own unaided way through this maze. That her mind will debate this question of marriage, and her thoughts be colored by the views she has read, is very certain. In her own home she may have an illustration of what true marriage means. If so, she is indeed fortunate. But even in that case, she is clearly entitled to, and ought to have, some such guidance as you have already given her with regard to literature, and ethical matters generally.

No question has been so universally discussed as this question of marriage; no question about which there has been such a diversity of views and opinions; no question over which so much printer's ink has been spread. And the discussion is still going on. Certainly it would be a dereliction on your part not to see that your Girl has access to such reading matter treating this vitally important subject as is proper, and in accord with your own views.

Besides, in a casual, impersonal way, the question should be talked about in your family circle, and proper views of it impressed. It is a false modesty that will keep your lips closed, and your views and opinions unexpressed.

In building this Girl, uppermost in your mind has been the thought that the work which the world is placing in the hands of the young womanhood of this century demands the broadest development of the intellectual powers, and the finest training of the ethical nature. More and more must there come into these delicate yet strong feminine hands the creation and care of a new and sweeter and safer and saner type of home and social life. Our civilization makes perpetually new and precious demands. Even the so-called "society" people have become disgusted with the emptiness, and the froth, and the sham, and the pretence of the life they lead, and are yearning, in a human way, for something that is more human. These young Girls will count in this work of rehabilitation and rejuvenation, but

they must be trained to realize that the best there is to know and do, is none too good to be carried into the complex and ever-multiplying problems. Marriage does not end this work for them. On the contrary, marriage widens their field of work.

With these thoughts before you, help your Girl to right conceptions and conclusions, in the matter of marriage. You ought to teach her to consider it as the most sacred relation that exists between man and woman; one of the holiest of holy ties, not to be lightly taken or lightly thrown away. Rightly considered and rightly entered upon, it means a companionship, a helpmeetness and intimate friendship, not for a few months or a few years, but for a lifetime, be it long or brief. No true marriage is a temporary arrangement; indeed, in one aspect of it, we may say that it is a long, gradual, intergrowth. Where it is begun in all the purity, honesty, and sincerity of true love and true respect, there will be a

gradual intergrowth, interweaving and interlacing of the spiritual natures. Sometimes this is visible in the physical. Not seldom has it occurred that two young persons, with scarcely any physical resemblance of face, have become husband and wife, and, after twenty or thirty years of happy married life—loving each other, loving the same ways of life, thinking the same thoughts, and doing the same things—have come to have a strong resemblance in facial lines. There is no contention that this visibility always follows in a true marriage, or that it is the only proof of such a marriage; but where it does follow, it may be accepted as such proof. That it does not follow a loveless marriage, is clear enough. It is a psychological truth, that we become like the character we gaze at and study, first admiringly, then absorbingly.

True marriage is the ideal partnership of husband and wife, in which each helps the other to all that is highest and finest and richest in character and

life. The husband is not independent of the wife; the wife is not independent of the husband. Neither has usurped the place of the other, nor striven for precedence. They work together, and are equally responsible in the belongings of the home life, and in the work of creating a sentiment of social wholesomeness, sincerity, and faithfulness. In this relation, it is a more or less pernicious doctrine, that the wife alone is to be charged and held responsible for the social part of the life of the two. It would be just as reasonable and logical to say that she is responsible for the religious side of the two lives.

Strong moral support is an absolute essential in the success of any good cause. If, in the spirit of true womanliness, the wife is using her intellectual and ethical powers, and the purifying influences of the graces of her character, in social uplifting and betterment, she has the right to all the moral support her husband can give her, in private and in public.

Notwithstanding the surface indications to the contrary, and the flippant pertness with which a certain kind of literature treats the matter of love and marriage, we are, as a people, coming into a better and finer realizing sense of what true marriage means; what the virtues in relation to it really mean. There is a finer moral note in our discussion of these virtues. There is a disposition to make the adoption and exercise of these virtues fashionable. We are coming to see that these virtues stand for sound sense, and this is the true basis of ethical and sound taste. The part taken by the affections in making human happiness has grown enormously in the last decade, and now holds the chief place in the whole. In true marriage, the whole affectional nature must be engaged. The basis is not merely *husband—wife*. There is little behind that, beyond the marriage ceremony. True marriage means the founding of a home. The foundation of that home must be true respect, true

love, and common sense. Upon these virtues only, and what grows out of them, can the home of lasting, enduring happiness be founded.

These are some of the things you should endeavor to get well lodged in the mind and heart of your Girl. They ought to be there as a part of her early training. As a being of conscience, with the higher sensibilities of her nature developed under your care and training, she should have this cultivation in appreciation of what goes to make a true marriage.

Ideals are the moving forces in the world. They are mind pictures of what is desirable, of what may be attained; they are mind pictures of what we should like to be or to have. In spite of all obstacles, in spite of foolish criticism, in spite of luxury, in spite of false standards, there has been an advance toward holding higher ideals of home life and of marriage. The idea of marriage for maintenance (yet that must be considered), or for a social status (yet

that, too, must be considered), is giving way to the higher ideal, where the union is true, and where it is based on the virtues that make for a more perfect harmony.

And so there is need of teaching and training in overcoming the common habit of giving no reflection, or not enough; the result of which is misery, the breaking up of so many lives, and the production of so many real tragedies. True love is not only the basis of the home, but the great factor in the education of the human spirit. The twin spirit whom we choose as the object of our affection will either mar or make us and the home; and the choice should be something more than a fancy, a look, a smile, a touch, a moment's talk in a crowded room, amid the excitement of an evening's gayety.

There are safe, and there are unsafe marriages; marriages that are sane, and those that are thoughtlessly and heedlessly entered into. It is only common sense, in this relation that the two per-

sons who are most vitally concerned should become intimately acquainted with each other, to ascertain the temper, temperament, disposition, principles, and habits of each other—so far, at least, as these can be ascertained during courtship. If there are no false pretences on either side, the man will know the woman thoroughly enough to enable him to decide whether or not she is the woman with whom he can live happily; and she will know him thoroughly enough to enable her to decide whether or not he is the man with whom she can live happily.

One of the safeguards is that of being honest and straightforward in the revealment of qualities, characteristics, tastes, likes, and dislikes, in the days of courtship. Only unhappiness can come of a marriage, where two young persons, falling in love, set themselves to summary deception by putting on an appearance which is not true of either of them; or deliberately hiding defects. If, on the contrary, there has been the

real honesty and reality of a sincere friendship, a certain sweet and simple and wholesome intimacy, in which both have been frank, and candid, showing themselves as they really are, then, if marriage follow, the chances for happiness are among the best. At least, the opportunities for recriminations have passed, and those for the self-sacrifice and concession required of love have come. It is well enough to appear at our best, at these times, but our best is the good, true, honest average.

While a Girl may not entertain the idea of a marriage for maintenance, the question is a matter for consideration and honest dealing. While mental and temperamental considerations (which are intricate and numberless) should, in relation to marriage, have the serious thought of the two young persons, the pecuniary matters are not to be either overlooked or minimized. Marriage has a material and practical side, and it is the part of wisdom to remember this, before undertaking it. There are

people who do not reflect, and who are more or less indifferent to responsibility, who plunge heedlessly into marriage, regardless of the future, or of the adaptation of means to ends. They may not be romantic exactly, may not believe in the "love in a cottage" theory, or in that idiotic proverb, "Two can live as cheaply as one," but they are simply heedless and constitutionally hopeful, with no good grounds for hope. They take to the connubial field without proper equipment, and are likely to repent of it. The proper equipment in the material sense, is a fair and, as far as anything can be known, a certain income. Hundreds of causes may make wreck and ruin of matrimony, but no one cause is so greatly to be dreaded as inadequate pecuniary means. Love in a cottage is a theory. Love in adversity, is, now and then, a fact. Since they are equal partners in building their home and the life connected with it, the wife ought to know the exact income and the condition of the husband's resources.

There should be no deception about it, either before or after marriage. Another source of trouble and unhappiness is the doctrine that the wife should be, where she can be, pecuniarily independent of her husband. Fathers contribute to this by so dowering their daughters on the wedding day, that the husband has no share in the money. It is quite likely to be regarded by him as an evidence of distrust on the part of the wife's father, and to create in her the feeling that she has an independence, an existence, and an identity apart from her husband.

A young man, decent enough to be a husband, with right views of marriage, and properly equipped for it, will feel that his wife and himself are partners, with an equal and common interest in these, as in all matters pertaining to their life work; and that she is entitled to an equal share in their surplus income, and that it ought never to be necessary for her to ask it. No woman wants to feel that she is a beneficiary.

While the question of maintenance may not be the chief one in view of a marriage, common sense dictates that it should be considered as a very important one.

And it should not be forgotten that there is a social side to marriage. Argue as we may, the fact remains, and will always remain, that in this country, as in all civilized countries, there is a class social status, to which people must give or at least do give, attention. Society resents any indifference or contumaciousness toward it by young people of either sex. Society does not either forgive this breach, or pour oil on the water of the infelicities of these unaveraged marriages. On the contrary, society finds pleasure in adding fuel. In the divorce courts the term most in use is "incompatibility." The phrase, "socially ill-assorted," would be nearer the truth as to the source of the trouble.

For the average Girl of the average American family, the average young man of her own social class promises to

be the sanest and safest choice for a husband. This is better than attempting to find the ideal young man in an environment above or below her own. He should not be below the average in good looks, the average in mental capabilities, the average in attention to dress and manners, the average in domesticity, love of home comforts and luxuries, the average in moral qualities, the average in respect for himself and for his fellowmen; above all, he should not be below the average in goodness.

A marriage where these conditions are honestly thought out and heeded is more than likely to bring happiness and content. The relations between these two are of a natural and comfortable equality. There is no tension to keep up. By reason of their constitution, men and women are unable to keep up an unnatural tension in any one direction, for any length of time. A young girl who, with an ecstasy of passion, or some sentimental notion, marries a young man below her own social status,

is more than likely to repent it. Where one woman succeeds in lifting this man to her level, ninety and nine fail. And it is just as true on the other side. As a dream, it is fascinating; as a reality, it entails unhappiness. Actualities that are necessary to the girl of a good social class, and those that are necessary for the man who is either below or above her social class, dissipate the charm. The fact of social inequality remains as a friction, mentally at least. Philosophers tell us that the thing to do with matrimonial friction is to transform it into character, power. The philosophy of transforming the friction that comes of social inequality in married life into beauty and strength of character, is one thing; doing it is quite another and a difficult thing. In ninety-nine cases in a hundred, it is an impossible thing. Even in marriages of social equality, and in the matter of money, there are bound to be some sudden surprises of unknown traits of character. There is an element of matrimonial friction in

these things. And they will be intensified and aggravated if there is the consciousness of social inequality. The safer, saner philosophy is to choose from among social equals.

With some show of seriousness, we are told that dissimilarity is an advantage in marriage. That is a fallacy, and proven such in ten thousand times ten thousand cases. If two walk together, they must be agreed. If there is to be happiness, there must be an agreement in characteristics and tastes.

Beyond all question, the marriage between social and these other averages promises most for happiness and home. The average girl, average in personal beauty, love of dress, desire for pleasure, pride of home comforts and luxuries, will, as a wife, have an orderly and well-kept home, a well-appointed table, be loving and tactful and cheerful in her reign there. And the average young man, given such a home, will find rich content in these domestic relations. Together, with social equality and simi-

larity of taste, they will build their home safely and permanently. To her he is not the ideal young man, only an average man. There are no false pretences between them. She knows that he, an average man, has chosen her as an average young woman. He does not call her an angel, nor does he forget that she, like other women, has her peculiarities of feminine temperament, and needs, here and there, touches of the sentiment that was common enough when he was winning her. He will be the average lover still. Their love will be of the average kind; not the sort that is cheapened and vulgarized by over-manifestation. Hers the love that finds in the matchless words of Ruth's vow, the speech that fits it best; his the love that regards her as queen-consort, entitled to manly chivalry and deferential consideration. She will not look upon marriage as a mere conventionality, but something sweeter, richer, better—a home-making, where her husband shall find comfort, quiet, order, peace, love,

and inspiration; find her in the practice of her charming ways that made her such a winsome personality in the halcyon days when he came a-wooing. Together these two will enjoy and build their home. There will be the average gayety, average physical and mental charm. Together they toil, and to both their bread tastes sweet. Out from this home will go the influences that enrich society and the world of men and women and affairs about them. They are average people, the power and hope of the country.

There is truth in the saying that for the man there is a woman; and for the woman there is a man, who will be true counterparts. But it is precisely as true, that for every man of a certain intellectual, social, and moral standing, there exists a woman of that certain intellectual, social, and moral standing. *Vice versa* for the woman. Love there, and marry there, if you would invite happiness. Certainly a man with these qualities discounts his judgment if he

marries a woman incapable of sympathy with, or comprehension of, these qualities. It is just as true of the woman who commits the same folly.

Some will say that true love does not consider ways and means; that it does not stop to argue; that it finds in itself its own reason, and the assurance of the future; that it does not weigh this and that; does not care to scrutinize its emotions. It is a great deal saner and safer to begin married life with a similarity of characteristics and an accord of tastes, with a fair social equality and an absence of all pretence and deception as regards financial matters, than to enter it with faith in these theories, or with the belief that love will adjust and cure any evil that threatens from dissimilarities.

IX

YOUR GIRL AND A COLLEGE CAREER

ASSUMING that in building your Girl you have had before you the thought that she is a creature of conscience, of many and varied faculties susceptible of development; that the very best training is her birthright, and that she is developing in an age when character, brains, and a deeper, better faith are to accomplish the work of the betterment of the world, this question of a college career for her is an apposite one.

A while ago, it was college for the boys; practical knowledge of life for the girls. But we have come to see that in order that the girls may be fitted to use wisely and well this practical knowledge of life, they must have the highest possible development of the intellectual and ethical powers. In this

way only will they know how to appropriate, and how best to apply, this practical knowledge.

The farthest use of education and learning is to apply it intelligently to the commoner interests of life. The learned ignoramus is always in evidence.

If you desire that your Girl shall have her womanliness developed, her sympathetic nature enlarged, and her unconsciousness trained to meet bravely and sweetly the duties of a life which she is content shall be one of reasonable service in her place in life, then a college career should be considered as one of the essentials in her building. For this Girl, nothing can be substituted for the intellectual and ethical training and discipline of the college. As the best, this is her rightful heritage. All true culture must have an intellectual and ethical basis, not that which becomes absorbed by a single study; for our moral and social, as well as our political questions, demand a broad and broadening view.

Every young woman, as well as every young man, ought to be so educated and trained, that she will be able to add something of good to the bulk of work that is being done along social and ethical lines. She will get this equipment in the study of the ancient and modern languages, economics, history, logic, ethics, and the humanities generally. In our best modern institutions, she will get the needed teaching in the physical sciences, and practical training in sociological affairs. This Girl of yours has an end in view; the college is in sympathy with it, and the training is toward it. This knowledge of history, literature, and economics, is valuable, not more for the drill there is in the study, than for the fact that her mind is stored with the greatest of treasures. The things that discipline her, stay with her, and are a continual inspiration. Your Girl may forget her Greek, but she will never forget the spirit of the Greek civilization, or the beauty of that literature.

Education is not merely the imparting of knowledge, but the formation of character through knowledge, as its aid in the development of the whole nature of the pupil. The wider the scope of education, the better the equipment for work in the world. At college, your Girl is taught how to concentrate, how to think hard and straight, to think persistently, and, of course, to think of something worth while.

This intellectual development and this intellectual discipline are not only just as good for a girl as for a boy, but, in view of the work that is to be done in the world, really more necessary for her than for him. She will have just as much use for the power of observation, the faculty of reflection, the science of relations, a clear vision, mental steadiness, and sobriety of judgment as the boy. At college your Girl will get what we may call the habit of knowing. That which both the boy and the girl can and do acquire, is good to have. The college is not good for a

boy because he is a boy, or for a girl because she is a girl, but in the way of intellectual and ethical training and stimulant, it is good for the human mind. That the college life for your Girl diminishes the distance that has heretofore widened between her and her brother is a good thing for both of them, and for the race. It leads him to drop his lordly and superior ways, and she recovers from her adoring ignorance. It puts them on an intellectual equality and good comradeship.

What is good for one brain is good for another, even if it is the female brain. Science, common sense, and other things have exploded the idea that the weight of the brain in woman established her inferiority. It is admitted that the intuition of a woman is better than a man's judgment; that she displays superior quickness and more certainty and directness of perception than man generally. It has been clearly demonstrated, by recent tests of tens of thousands of boys and girls, made by the

Bureau of Education that the boy is excelled by the girl and the man by the woman, in all the higher qualities. Girls have a higher average for brightness in school than boys. Girls can absorb and remember more than boys. The assertion that a woman cannot reason is no longer taken seriously. When we talk of reasoning in womankind, that old book of human documents is in evidence. The first appearance of woman on the earth shows her arguing and reasoning as to the suitability and advisability of eating a certain fruit. Very true, we have been told that Eve's conclusions were all wrong, but as nobody seems to be able to say just what would have happened, if she had declined to eat this particular fruit, it is easy enough to assert that Eve was in error. It was the first bit of reported reasoning on earth, and by a woman; and the man accepted it as logical and final; he entered no demur, and he ate his share. Theologically, we should be glad that he had the manliness to do it. Then

Rebecca reasoned. So did Tamar, and Jael, and Deborah, and Vashti. It is axiomatic that woman reasons, and that she is preëminently tactful. Intuition is her other name.

If it be said that one of the functions of your Girl's life is to help her brother or, later, her husband, to develop the finest possible manhood, then certainly the nearer she is intellectually and ethically his equal; therefore, the more intimately she is acquainted with the processes of his intellectual and ethical life, the better. Common knowledge makes common helpfulness and common interest between the sexes.

There is no single energy of the human heart and mind, without an essential function. The faculties that lie latent or dormant in the child are the ones essential to manhood and womanhood. We have physical, intellectual, and moral possibilities. These are capable of expansion and growth; and the province of the school and college is to see that they do expand and grow,

whether they are possessed by a boy or by his sister.

If this liberal education and feminine culture are needed, primarily, for the home, they certainly are needed for the varied interests that touch the general welfare. While the men of the present day are doing much to stay the progress of ignorance and pauperism, the work calls loudly for the women that have courage, sincerity and the truth in themselves. These services will not be done by wealth, nor by generosity and benevolence, but by the personal, helpful, sympathetic devotion of the women of the land who have been equipped for it by ethical culture, and who, to do it, will go out of homes where purity and love and sincerity prevail. The atmosphere of these homes will be carried into homes where ignorance and wretchedness are the burdens borne. . Your Girl, and these other young women, will not merely talk of ideals, or speculate over them, but live them in daily life; almost unconsciously perhaps. In that way

they will find their reward in the silent spread of achievement. Your Girl's college training will give her keenness of perception, the alertness of wit, the power of discrimination, the sound judgment, the practical common sense, and the ability to adapt herself to circumstances, and to work easily and efficiently.

Your Girl should have this training, in order that she may make the most and best of her life, and be fully equipped to take her rightful place in society, the society of the average American Girl and woman. Whatever the prejudiced detractors of the society girls may say, the fact remains, that the young girls in our average modern society are more richly endowed with the intellectualities, the charm, and all the feminine virtues and graces, than the girls and young women of any of the preceding centuries; just as richly endowed, just as capable, on occasion, of feminine heroisms in and out of the home, as the Priscilla Mullens or the Mary Chillions,

and as much so as if their wardrobe were limited to homespun. All the substantial advances of our civilization have been based on the *finesse* of the average modern society girls. They are, to-day, doing the larger share of the best and most helpful and elevating work of the world. They are creatures of solid quality and of weight and influence. If the women of Puritan and Pilgrim days were the makers of America in their century, the society girls of to-day are just as much the makers of America in this century. They are the logical and ethical descendants of these other foremothers. The society girl is to be, from now on, a more efficient and essential factor, not only in the home, but in the uplifting of the world. The age of *this* society Girl is due; she has come. She is neither a doll nor a butterfly; neither a drone nor a parasite; neither a masquerader nor a swaggerer. She does not court publicity or strive after bold effects in dress or manner. She does not spend her time seeking some new

form of pleasure, with which to cure ennui. She is a well-educated, well-trained, pure-thoughted Girl—wholesome, refined, delicate, radiating an atmosphere of brightness and purity and sympathetic strength, and yet, a society Girl. Her college career has fitted and equipped her for this. She reflects and graces it.

X

YOUR GIRL ON THE THRESH- OLD OF REAL LIFE

GRATEFUL, and proud of the privilege of parenthood, coveting its responsibilities, using intelligently, tactfully, and genially, all the advantages and influences in your possession, you have builded your Girl, until now, she is at the threshold of real life. You have abundant reason for self-gratulation. You have so educated, trained and equipped her, that her life must be a significant figure, expressing a genuine value. Wherever she takes her place, she is fitted and qualified to fill it and to do her work well, not only for herself, but so that it shall be helpful to others. Hers will be a true, strong, honorable womanhood. Physically, mentally, and ethically she has been educated and trained for this. She belongs to the order of thinking womanhood. She has more than education,

more than genius, more than social gifts. In her heart she has a deep sense of her obligation to be of service in the world, where so much of service is needed. Out of this there goes into her will a power which will enable her to bring good resolutions to their birth, and give to her purpose an earnestness and sincerity that shall be free from all frivolity. She will realize the possibilities of her developed womanhood and womanliness, and will bring to the world the helpfulness it so sorely needs. She may feel assured that in no place can this womanliness be thrown away. Wherever it may be manifested—in a humble home or in the average home, in elegant mansion, in the centre of a happy domestic circle, in the lonely walks of a solitary life, in the midst of a refined and cultured company, at the bedside of the sick, or in the hovel of the poor—humanity will be the better for her presence, the wiser for her counsel, the stronger for her sympathy. The world will be the brighter, the purer,

and the better for her passing through it. If her life is this, her name will be embalmed in sweetest memories, her image will be enshrined in the heart with the highest reverence and richest love. Such are some of the early rewards for a broad, helpful, and unselfish life.

Your Girl may feel assured that there are these and many other rewards. She may feel assured that so much of her time, and love, and labor, and thought as she coins into knowledge, and truth, and sympathy, for the good of others—even the impulse she gives to a good cause—will never be either wasted or lost.

Whoever opens to another, a clearer and better view of the beauty of moral integrity, whoever helps another to lift his life to a higher level of thought and feeling, has wrought a work that is imperishable.

There was a time, and not long ago, especially in the matter of religion, when the man who had a new idea of an old truth was a hated man. They were

ready to crucify him. They said, "Nothing must be changed. What is new is bad; what is old is good." All that sort of thing is past. Nowadays, scientists, philosophers, artists, poets, investigators, discoverers, inventors—all teachers of ethical truth—become immortal. They have not only increased the volume of life, but given us a better kind of life. If we bring truth to any heart, or a better understanding of the world, our lives become an essential and a permanent force in the world.

If we can, with a book, or a poem, or a play, or by personal work, put into life a helpful sympathy for others, we make life permanently useful. There are poems that become hymns in desolate homes; giving songs in the night. There are thoughts put into literature, which give a new and beneficent interpretation to pain and loss, to those who suffer, and the writer receives their gratitude and benediction. There are deeds of kindness which star into holy beauty the darkest night. Every

worthy life is a spring, the flowings of which are refreshments and benedictions to the world of humanity. Selfish lives are the Dead Seas of humanity: they have no outlet of good deeds; they are fig trees, offering the hungry traveller nothing but leaves.

A little way back in this book, there is the hint that your Girl will find disappointing things as she takes up her life work. It would be wise to point out some of the errors into which so many good people—aggressively good people—fall. One is, that the whole world can be lifted, the whole structure and character of society elevated, at once. That is mere theory, and visionary. Archimedes never found the fulcrum for his lever, and nobody else will ever find it. It is the woman who makes the personal duties the chief business of life, who will be modestly, and perhaps unconsciously, doing good, and “elevating humanity” all the while.

Utopias are hardly among the probabilities. That which follows disappoint-

ment is experience. Experience is what we go through; it is what goes through us. The next thing is wisdom; and wisdom ought to teach us that what we think the world should be, we must make ourselves. We must try to live up to our own ideal. If we find that difficult, we are the better prepared to estimate the greater difficulty of bringing others up to our standard. We are not masters of the wills, or regulators of the conduct of any but ourselves. But unquestionably personal influence is a mighty factor for good; and if we live as we should, we shall in that way persuade and induce others to follow. In this way we can show that it does pay to live a decent, clean, wholesome life; that virtue is its own reward.

We are prone to consider character as a bundle of qualities, varying in degrees of good and evil, and requiring to be fostered or restrained, as the case may be. In our efforts to do this, whether for ourselves or others, we forget that there is a fundamental disposition lying

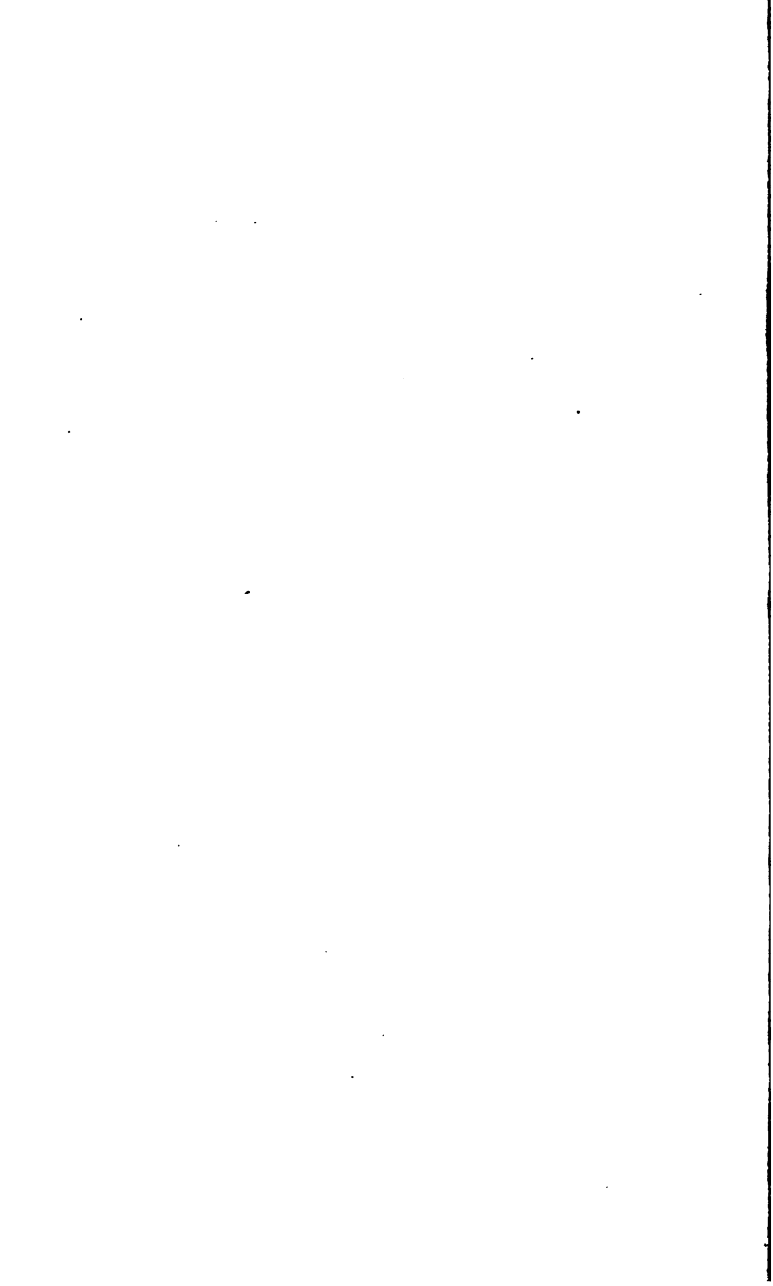
at the root of all these qualities influencing and determining them; and that is the point of whatever work we are to do for them. The word *character*, in the Greek signifies *stamp*; and this disposition within a man sets its stamp upon all his actions.

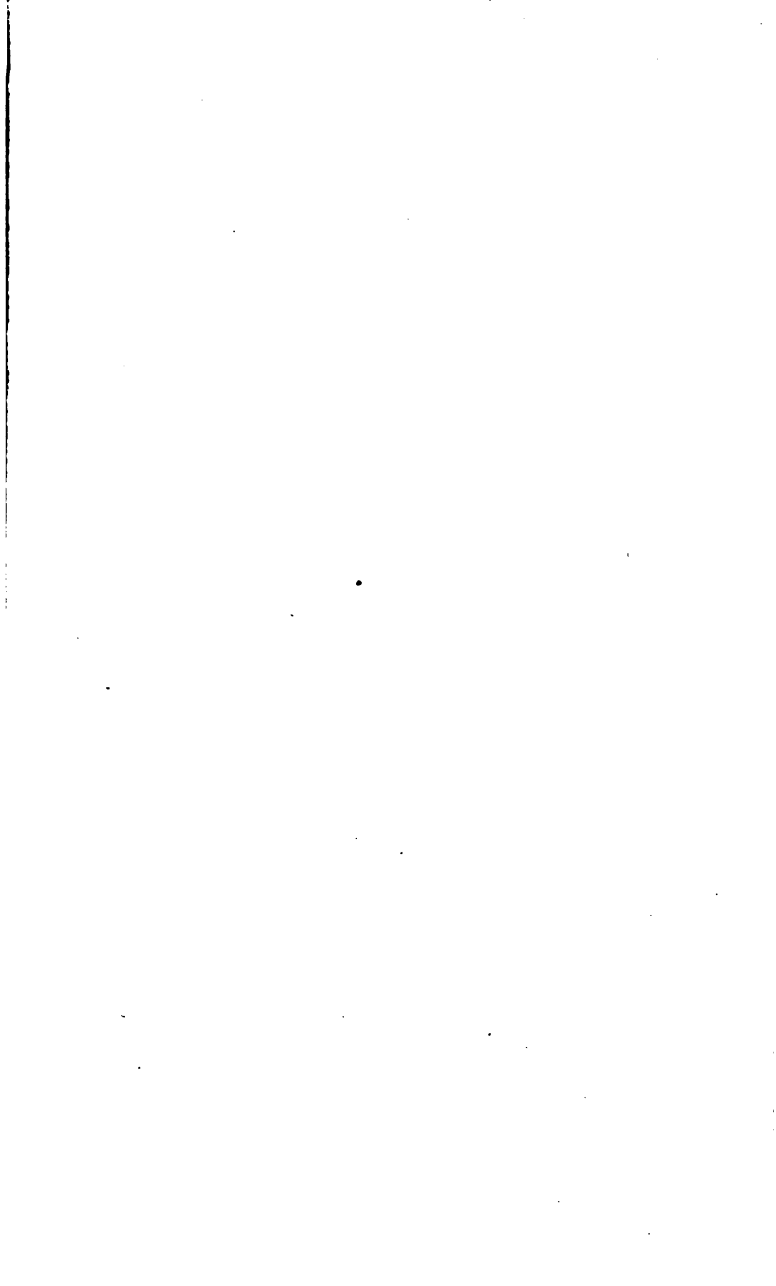
The reason why so much of what we call reformation work fails utterly is, that we direct our attention to the conduct, instead of trying to strengthen the powers. We attempt to compel or persuade people to adopt a certain line of action, instead of quickening a love for it, by imparting a sense of its beauty and fitness.

Make it plain to your Girl that each person's share of the world, though it may be a small one, is enough for his work. Make it clear to her that her entrance did make a difference, that her presence was not unnoted. In her place she can sow the seeds of affection and good-will. She can do much to make her home attractive. She can carry into other homes a joyous, buoy-

BUILDING YOUR GIRL

ant spirit, dispelling ignorance and assuaging suffering. She will reap what she has sown. Many will rise up and bless her; she will have their love, and confidence, and gratitude, and goodwill. She will have the peace, and content, and happiness of those who live the larger life of service. There are two rocks on which we may wreck our lives,—the rock of conceit, or egotism, and the rock of self-depreciation, or false humility. The latter is quite as perilous to our usefulness, as the former. We must be honest with our own nature; we must not value ourselves too highly, nor place too low an estimate upon our capabilities. If what we do in the world is our best work, if it is sincere effort, it is enough. Be happy in it. Life is life, and equally honorable, equally responsible, wheresoever lived. No one has a right to live carelessly in any life.







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